



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2. SAN FRANCISCO, FRIDAY, MARCH 27, 1857. NUMBER 3.

Poetry.

From the Desert News.
We'll Reform.
Very respectfully inscribed to the Home Missionaries.

WE'LL REFORM, we'll reform; we'll respond to the call
That comes through our Prophet, to one and to all;
Our sins and our follies we vow to forsake;
Too long we have slept, now 'tis time to awake,
Is there danger at hand? or are powerful our foes;
Or has hell in its fury rush'd forth to oppose?
What matters all this? is not God yet our friend?
Then down, down to hell, all its forces we'll send;
Rouse, rouse then, stand forth, all ye faithful and true;
With righteousness arm you, all hell to subdue.
God, Truth and the Priesthood our motto shall be;
And while these we defend, we may fall but won't flee.
We'll reform, &c.

Leaders thunder reform. Sinners hear it and quake,
And wonder how best they their exit can make.
Let such sin-cankers and souls the fearful "back out,"
We'll be stronger without them and safer, no doubt.
We want not of prowess, we least not of might;
Our actions are ruled by the Spirit of Right.
Our King is our God, and we honor his laws;
We fear not the world, nor court its applause.
Shout, shout reformation; the cry must go forth
To the east, to the west, to the south, to the north;
Oh sound it, ye heralds, and baste not your breath;
'Tis the voice of the Lord—reformation or death.
We'll reform, &c.

M. ROWAN.
South Cottonwood, Dec. 30, 1856.

LETTERS

BY ORSON SPENCER, A. B.

IN REPLY TO THE

REV. WM. CROWLEY, A. M.

LETTER XII.

MISCELLANEOUS REMARKS ON RESTITUTION.

[CONCLUDED.]

AND when the victory of truth over error is won, all nations will fear the name of the Lord our God. "The law shall go forth from Zion, and the word of the Lord from Jerusalem."—The Jews shall be gathered to Jerusalem, and the city shall have been built in troublesome times. The outcasts of Judah shall reoccupy their own land; and the gatherings of Israel shall be commemorated in everlasting songs and festivals, because the greatness of the work shall surpass any deliverance that Israel has ever experienced before from the hand of the Lord. Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. And I will bring them again into their land, that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks, for mine eyes are upon all their ways. I will cause them to know mine hand and my might, and they shall know that my name is the Lord. And Satan shall be bound on the face of the whole earth; and for the first time in the lapse of more than six thousand years, there shall be made a perfect demonstration of the majesty and glory of the kingdom of God on the earth; and the purity, efficiency, and wisdom of his laws.

Jesus Christ shall come in like manner as he went up. He shall set his feet upon Mount Olivet, and the earth shall quake at his presence. His nation shall acknowledge their Lord and their God, whom their fathers had crucified. The city of the New Jerusalem shall come down out of heaven, even the city of the great King. In this city will be displayed the skill of the great architect of the world—the builder and maker is God. The names of the twelve tribes, and of the twelve apostles of the Lamb will not be the least distinguishable in this most extraordinary city that was ever revealed to man.

This vision of the future residence of the apostles and patriarchs, appears to have been unfolded to the apostle John, in a kind of farewell visit, and must have ravished his heart with unspeakable delight and ecstasy. His soul was suffused with joy and rapture, and he fell prostrate with feeling of worship toward the messenger of such tidings. Jesus had, indeed, told the apostles that he would go away

and prepare mansions for them. And that there were many mansions. But never before, probably, had he described the celestial state and residence so beautifully and minutely as now. The height, and length, and breadth of the city, and the names of some of the most distinguished personages who should occupy mansions therein, together with the gates of pearl, and the foundation walls of all manner of precious stones, were distinctly shown to him.

The future residence of the Saints, we perceive, is not an ideal thing without reality. They will need houses for their persons, and for their families, as much in their resurrected condition as in their present state; they will be as sensible of the works of art, taste, beauty and grandeur there as now, and far more so.

In this identical world, where they have been robbed of houses and lands, and wife and children, they shall have an hundred fold. The nations of the earth shall bring their glory into the city of their immortal residence. And the diversified wisdom of Solomon, displayed above all earthly kings, shall be but a miniature picture of the visible and tangible glories that will be exhibited to the eyes and ears of resurrected Saints on the very earth where they once suffered. If ever an earthly sovereign sat upon a throne, and swayed a royal sceptre, and wore a glittering crown of surpassing richness and beauty, then shall men and women who have suffered loss and shame for the gospel's sake, be seated upon thrones in the city of the New Jerusalem, and their mandates shall be heard and obeyed to the ends of the earth; and the riches, and dominion, and power, and blessing, and glory, that shall encircle them, no tongue can describe. Oh! wonderful transition, from darkness to light, and from the degrading bondage of Satan into the liberty of the sons and daughters of God! Glorious emancipation! Who can contemplate the recompense of reward without ample satisfaction for all the withering scorn, and piercing sarcasm, and bloody hatred, that have been endured? Give me a name that shall never perish,—a habitation among heaven's kings,—a seat in the council of the just, where the fairest among the sons of men shall sometimes minister in his own person, and it shall suffice for having fought a good fight, and kept the faith once delivered to the Saints. Oh, enchanting prospect of rapturous delight!

"The thought of such amazing bliss
Should constant joys create!"

But grovelling unbelief will ask, how can such an immense city be let down to the earth, or suspended over it, and contiguous to it? I reply, How can the earth be suspended in vacant space? How could Jesus ascend up till the eye could see his person no longer! How could Elijah go up in the chariot of Israel?—How could the angel fly through the midst of heaven, that the prophets Zechariah, John and Daniel saw speaking to the young man Joseph? How can Christ come with his ten thousand Saints, and descend with a shout? How will Saints, by tens of thousands and millions, be caught up to meet him in the air? How do birds fly in the air, and vast flocks hang on nothing? Oh! marvellous unbelief shall not He who organized worlds out of their chaotic state, reorganize them at His pleasure, so as to suit the capacity and pleasure of immortalized bodies, that have kept their second estate, and have obtained right and title to enter the pearly gates of the royal city?

Isaiah says, that the Lord's work, in the last days, shall be a marvellous work and a wonder. The changes wrought in the condition of the earth will be very great. The face of its surface will be greatly changed. There are many islands and lofty barren mountains, and sunken pestiferous valleys, and sterile plains, that will be revolutionized. Indeed, far the greatest part of the earth stands covered with water. The earth shall reel to and fro like a drunken man, and shake terribly before the Son of Man. It shall even be turned upside down; and the approach of Christ shall be indicated by a succession of great events and changes. But a most extraordinary appearance in the heavens shall be distinguished, and known as the sign of the coming of the Son of Man. Whether this sign of the Son of Man will be some planetary body of an imposing aspect, first making its appearance in the heavens and gradually approximating to the earth, or whether it shall be stationary, is not, and probably will not be fully revealed, except to the children of revelation, for that day shall come upon the nations as a snare.

But it is revealed that an extraordinary sign in the heaven shall make its appearance, announcing, with sublime and terrific grandeur, the next approach of the Son of Man. The calamitous state of the nations, convulsed with the sword, pestilence and famine, which God will plead with all flesh before the

Son of Man shall come; followed also with great convulsions of nature, will lead many to practice wild and visionary impositions, pretending that Christ has indeed come, that he has been seen in the wilderness, or in the secret chamber, &c. But let it be understood distinctly, that even as a remarkable star escorted the Son of Man in his first advent, and became not only visible but stationary over the very point of earth where Jesus was born—marvelous indeed!—even so, and much more visible will be his second coming.

The brilliancy of the lightning, extending over the whole heaven, from east to west, will not be more manifest to the inhabitants of the earth than the approach of the Son of Man at his second coming. Still many will behold, wonder, and despise, and perish; because it is written, that whosoever shall reject that prophet shall be destroyed from among the people. The signs and wonders shall be got up in opposition to the true, will deceive and harden the nations, and they will not discern between him that serveth God and him that serveth him not.

Even the sign of the coming of the Son of Man may be contemplated by multitudes, barely as an unaccountable phenomenon; and familiarity with the sight of it will beget indifference, hardness of heart, and contempt for all such like things.

Your humble servant,
ORSON SPENCER.

From Carrington's Commissioners.
Longitude 180 Degrees West.
WHERE TWO SUNDAYS COME TOGETHER.

"Two Sundays come together! What nonsense!" said Mrs. Penn. Her best Sharpe's needles, in mid-air stayed, pointed due North, uninfluenced by the local attraction of the flat-iron on the table beside her. "What nonsense! What do you expect to make out of such a head as that?" and she pulled the last gray hair as she spoke.

Mrs. P. holds, with Captain Priest, "that all the secrets of navigation are contained in a small compass," and are as easily learned as to bite a needleful of six cord. Nevertheless, Mrs. Penn is no navigator, albeit she does compass much with a small needle. She is seaman enough, though, to "let go every thing" and "scud," when a squall strikes her—ear, from the second story back.

But we are taking too much latitude for our longitude; let us come back to our course.—Thanks to common schools and the electric telegraph, most longshoremen understand that a difference in longitude makes a difference in the time of day; that a message going westward arrives at its destination before its apparent hour of starting, or as Pat would have it, "it rache St. Louis before ye sint it from New York."

Orrieries have taught our youngsters that, as the earth turns toward the sun, at the point which is "full face" to the luminary, it is high noon; while at one-quarter of the earth's circumference, toward the west, it is just at sunrise. This difference of time is (at the equator) just four minutes for each degree of longitude—equal to six hours (three hundred and sixty minutes) for the ninety degrees, or quarter circumference above noted. Thus, at St. Louis, fifteen degrees west of New York, it is sixty minutes earlier than with us—or, eleven o'clock when it is twelve here; and a ship navigating the globe, going westward, thus gains on apparent time (laps over on to the next day) four minutes for each of the three hundred and sixty degrees of westing—or twenty-four hours in all. In other words, going west, and carrying the day of the week on which he starts, on arriving back at her port on what, to her, is Monday, she finds that it is Tuesday there, and she must skip from Monday to Wednesday to "make up."

Going eastward, the case is reversed, and arriving from the west, she writes Tuesday on her log, when to-morrow is Tuesday to the boarding-officer. The ship then doubles Tuesday, and cries quits. But many seamen correct this seeming error on passing the half-way point—i. e., on reaching 180 deg. west or east of their governing meridian; a day is dropped or repeated, and the ship arrives without being in next week, when she should be in this.

Landmen's ignorance of these facts caused some amusing scenes on steamers of the Pacific. The *New Orleans* (the first passenger steamer that ever crossed the Pacific ocean) was going from San Francisco to Sydney, with a cargo of gold-hunters, including a few "Pike County" men, whose nautical education was limited. Our friend the Purser, had posted his usual bulletin of latitude, longitude, distance run, etc., always an interesting episode in the history of a day, on a sea voyage—dated, say Monday the 10th. The next day it stood Wed-

nesday the 12th—the 180th degree having been passed meanwhile, and the intervening day daily dropped. The apparent blunder caught the eye of the eager readers at once. "Halloo! Purser, what's this? You've made a mistake: you've dated this Wednesday." "Yes, Sir! that's right, too." "Right, too! where's Tuesday?" "Knocked out." "Oh come, now," said Pike, on the look-out for sailor's tricks on green hands, "that won't do. You can't come that. See here, boys! the Purser's a regular horse-marine—gone and dropped a day of the week." Bets were finally taken, to be settled at Sydney; and when the pilot boarded them, the papers showed the Purser to be right, and that it was the 16th in Australia, while Pike was a day short in his almanac.

On "the other tack," the *Golden Age*, from Sydney to Panama, on reaching the 180th degree posted her bulletin Sunday the 6th, and the next day the same. Here was another fust: the John Bulls on board were especially disgusted with Captain Porter. "All lumber! Two Sundays! Captain Porter is a very clever man, no doubt; but that won't do, d'ye see! No Yankee tricks on us." The Captain insisted, with the intimation that that was the time when his notes fell due, and he was ready to meet them, if presented. And thus we have endeavored to explain how honest Jack has a real time in his eye, and means what he says, when he offers to accept your bill, payable "when two Sundays come together."

THE WATER OF THE NILE.—Bruce, in his "Scenes and Sights in the East," says: "The waters of the Nile, whether good or bad, are all soft. About the analysis of the water of the Nile I have no curiosity, and I would not be pleased to receive information.—To be made acquainted with the chemical elements which compose our food or our drink, is enough to destroy all pleasure in eating and drinking; and to subject the substance of the venerable good Nilus to the torture of scientific analysis looks like impiety." The Nile water is particularly soft; it fills the mouth with a rich creamy taste; and in drinking it, in order to quench thirst, but to create high pleasure. It should not, therefore, be swallowed in large draughts at a time, but taken at short intervals every hour or so. In the house, the water jar—the admirable Egyptian water jar, which is so much more porous than the Indian jar—should be at hand day and night continually. Much refreshment of soul would be obtained by your rising from bed during the night and taking repeated draughts—allowing them to remain some little time in your mouth, so as to keep up an abiding sense of pleasure on your palate. The passion for the Nile water, like the love of everything that is intensely exquisite in its way, increases with its enjoyment. No one who has once or twice tasted Nile water, and has a capacity for pleasure, will ever consent to drink of it poisoned with the infusion of any other liquid. Jealous of its own honor, it appears to be the most averse of all waters to join in harmony with wine. Indeed, mixed with wine, it is a nauseous compound. The illustrious river seems opposed to all alliance with ignoble liquids, and to court admiration and love in its own character, "without the foreign aid of ornament." At the hotels the water undergoes filtration. In the cottages through the country, it is kept in large vessels which allow the sediment to fall to the bottom. The small clay jars in which it is placed before you in the hotels, are very graceful in form and finely adapted to keep the liquid cool.

BURNED TO CINDERS.—Professor Youman, in a learned lecture on chemistry, said: "What is the relation of oxygen to the living body? Every animal is busy drawing in and throwing out air—and increasing tidal ebb and flow. The oxygen of the air passes through the membranes of the lungs, is taken up by the blood, and carried to all parts of the body. It does here what it does everywhere—it burns. Slow combustion goes on in the body, and carbonic acid and water are produced.—This combustion is necessary to keep up heat and fever, and the oxygen of the air must have carbon and hydrogen, in the form of food and drink, to feed upon. Cut off a man from everything but air, and the oxygen at every breath will cut away a portion of his own frame. The most combustible parts are first consumed; he grows lighter and more emaciated every hour. First, the fat disappears, then the muscles are assailed, and lastly, the devouring giant, oxygen, attacks the brain and nerves, delirium ensues, and death closes the scene. Men say he has starved to death, but the scientific truth is, that he has been burned to cinders."

Spain and the Spaniards.

MR. GEORGE SUMNER, who resided in Spain for many years, lately delivered a very interesting lecture in New York on that country and its inhabitants. In regard to the commonly received opinion that Spain had derived immense wealth from her American possessions, and especially from the mines of Mexico, which was considered the cause of her downfall, Mr. Sumner made the following remarkable statement.—We copy from the New York Post:

It is time that the immense sham with which Spain contrived to intimidate all Europe was blown to the winds. It was Spanish policy to give the rest of the world an idea that her wealth was boundless, and it has been, up to the present time, very difficult to contradict successfully the great historical error thus established. It was my fortune, while in Spain, to bring to light facts which set the whole matter at rest. I received from the Spanish government permission to search among the archives of the Indies, at Seville, where all the archives of America are kept, from the time of Ferdinand and Isabella to the present day.—Here I found the original lists of all the gold and silver received from America, during the first fifty years after the conquest of Cortes, and you will be surprised to learn that during the thirty years in which all Europe was filled with the accounts of millions upon millions of gold and silver drawn from the Mexican mines by Spain—accounts upon which Robertson and Prescott, and all other writers upon Spain, have taken for granted—during all these years the gold received, if coined in our mints, would amount to only \$498,150, and the silver to only \$4250; both together would make the paltry sum of \$502,400—less than half the sum we are in the habit of receiving every fortnight from California. I have submitted these figures to Baron Humboldt, the learned and celebrated traveller, and he has written to me that he adopts them entirely, and that, in any subsequent edition of his work on Mexico which may be published, they shall be incorporated. It was not from the mines of America, but from oppressive and ruinous taxation of her own people that Spain derived the wealth with which she waged expensive wars with other nations.

As illustrative of the pride and poverty of the hidalgos, or nobles, created by the government for mercenary purposes, Mr. Sumner said an hidalgo could be a cook, a scullion, or a groom, but if he turned his hand to a mechanical trade he was disgraced. He could cobble old boots and shoes, but to measure a man's foot for a new pair would be to dishonor his noble blood. In the last century poverty was so universal, on account of the enormous taxation, that out of nine millions of men three millions were shirtless. In 1803 there were in Spain 3125 convents, containing 69,664 lazy monks and 38,429 nuns. In 1835 the convents were closed and the monks turned out, while the nuns were permitted to remain during life. The monks were pensioned. Most of them are still idle and vicious, ready for any rebellion, and are a dangerous element of society.

BRIGANDAGE.—It was supposed that with the introduction of railroads, the trade of brigandage would be at an end. It appears not to be the case however in the Papal States, as the following paragraph from the official paper at Rome, of the 13th November last will sufficiently attest:

We learn that the railway train between Frascati and Rome, was stopped by a party of brigands, who at night, imitating the signal for the stoppage of a train, brought it to a halt; they immediately secured the engineer and firemen, and then, after detaching the locomotive from the cars, proceeded with perfect impunity to rifle the pockets and baggage of passengers. A brigand was stationed at either end of the cars with loaded muskets, while their fellows armed to the teeth, forced the passengers to deliver up their valuables. As the people of the Roman States are not allowed to carry arms, they are at the mercy of the brigands, who go armed to the teeth, and who with a knowledge of this fact, do not hesitate to assail people in their houses. After this incident it is to be hoped the Government will at least send an armed guard with the railway train for the protection of the defenceless passengers."

A married woman lasts longer than a single one, because she is unhusbanded.

SINGULAR BOTTLE STORIES.—Captain Beecher, editor of the English Nautical Magazine, has compiled within the last ten years, the following curious voyages of bottles thrown into the sea by unfortunate navigators. A good many bottles thrown into the sea next to the African coast found their way to Europe. The bottle seems to have anticipated the Austral Panama Isthmus route to the Irish coast. Another crossed the Canaries to Nova Scotia. Three or four bottles, thrown into the sea by Greenland mariners on the Davis strait, landed on the northwest coast of Ireland. Another one made a very curious trip; it swam from the South Atlantic Ocean to the west coast of Africa, passed Gibraltar, went along the Portuguese coast to France, passed Brest, and was finally picked up on Jersey Island—the direct line touches at least all these places and make it more than probable that it took this route.—One bottle was only found after sixteen years swimming, one after fourteen, and two after ten years. A few only travelled more than one year, and one only five days. This last was sent off by the Captain of the *Rachorse*, on the 17th of April, in the Caribbean Sea, and was found on the 32d, after having gone thro' three degrees of longitude in a western direction. Captain McClure, of the *Investigator*, well known since his discovery of the northwest strait, threw a bottle into the sea in 1850, on his way to Behring straits. It swam 3000 miles in 306 days, and was picked up on the Honduras coast.

THE GOLDEN GATE.—The steamer *Golden Gate* departed yesterday morning at 9 o'clock, having been thoroughly repaired of the injury she sustained on Friday last in going out of the harbor. She was taken up by the floating dock at Mare Island, being the largest bulk ever raised out of the water in the United States, her weight being 3,500 tons. The first voyage the *Great Britain* made to New York she injured her propeller, and was placed upon the dock in that city, on which the Mare Island dock was modeled. Although the proprietors were confident the dock was able to maintain the weight, Lieut. Hoskins, who commanded the *Great Britain*, was doubtful, and she was raised but a sufficient height to get at her propeller and arrange it; consequently it has been left to the sectional dock of California to raise the greatest bulk on record. The dock spoken of is one of the most magnificent specimens of ingenuity ever framed. Air-tight sections are sunk under a vessel, and when the latter is firmly braced, the water is pumped out of the sections, causing the floats to rise to the surface, bearing vessel and all. In the whole of its movements and construction it is simplicity itself, yet powerful almost beyond computation. The dock in question was built in New York, and shipped around the Horn, in pieces, by its contractors, Messrs. Secor, Humeau & Co.—Town Talk of Tuesday.

THE LEOPARD'S ATTACK.—The power of the leopard is wonderful in proportion to his weight. I have seen a full grown bull with his neck broken by the leopard who attacked it. It is the belief that the effect is produced by a blow of the paw. This is not the case; it is not simply the blow, but it is the combination of the weight, the power, and the momentum of the spring, which renders the effect of a leopard's attack so surprising. Few leopards rush boldly to the attack like a dog; they stalk their game, and rush cunningly, making use of every object that affords shelter, until they are within bounds of their prey. Then the immense power of muscle is displayed in the concentrated energy of the spring; he flies through the air and settles on the throat, usually throwing his body over the animal, while his teeth and claws are fixed on the neck; this is the manner in which the spine of the animal is broken, by a sudden spring, and not by a blow. The blow from the paw is, nevertheless, immensely powerful; and at one stroke will rip open a bellock like a knife, but the after effects of the wound are still more to be dreaded than the force of the blow. There is a peculiar poison in the claw, which is highly dangerous. This is caused by the putrid flesh which they are constantly tearing, and which is apt to cause gangrene by inoculation.—Eight years' wanderings in Ceylon.

SALARIES.—The highest salary of a Governor of any State in the Union is paid in California, \$10,000; and the lowest is in Vermont, \$1500. Louisiana pays \$6,000; Virginia, \$6,000; and New York, \$4000.

"Nobody ever lost anything by love," said a sage-looking person. "That's not true," said a young lady, who heard the remark, "for I once lost three nights' sleep."

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FRIDAY, MARCH 27.

The Annual Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in this country, will be held in this city on the 5th of April next. The Elders, with the Saints living in the country, are cordially invited to attend.

False Traditions and their Effects.

THE greatest obstacle that has ever opposed the spread of truth and the diffusion of correct principles, is the traditions of the people. So potent is their influence, and so much importance is there attached to them, that truth is but seldom received, even when supported by the best of reasons and evidence, if it comes in contact with them. They are set up as a standard or criterion by which every new principle or idea must be measured and judged; and whether they be true or false, correct or incorrect, by its agreement or disagreement with them must it be accepted or rejected. Every advocate of truth, whether religious or scientific, has experienced this. The history of the world is replete with instances of this kind.

Jesus of Nazareth, the Son of God, the Creator of all things, who advocated and endeavored to propagate a system of pure and heavenly truth among men by receiving and obeying which they might obtain eternal glory and felicity, was killed by the people to whom he was sent, because his truth could not be reconciled with their traditions. This was the difficulty he had to contend with during his entire ministry in the flesh. He would have gathered them as a hen gathereth her chickens under her wings; he would have made a peculiar people, a holy nation and a kingdom of priests and kings of them, if they would have accepted the truth which he taught. But they would not. His pure life, his heavenly teachings and the sublime doctrines that fell from his lips, only enraged them; they were so filled with traditions, and unbelief produced by those traditions, that they thought such a fellow unworthy to live upon the earth. The more truth he taught, the more embittered they would become; and he learned by experience the truth of his own counsel to his disciples, "not to give that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Upon one occasion they seized stones to stone him. He asked them, for which of the good works, out of the many that he showed them from his Father, did they stone him? They answered, that it was not for any good work that he had done they stoned him; but for blasphemy, "because that thou, being a man, makest thyself God." This truth was so unpalatable and it came so directly in contact with all their prepossessed notions and traditions, that they could not receive it. Though Jesus proved from the testimony of their own scriptures, the records which they professed to venerate so highly, and also appealed to other convincing evidences, that the ideas he advanced were consistent and true, yet these proofs had no effect upon them; they neither convinced nor mollified them, and had he not escaped they would doubtless have stoned him. The individuals who received his words and teachings, were those most free from the debasing influences of false traditions. They were persons who had but little worldly knowledge, and who did not pride themselves upon what they knew, but were satisfied to be taught and receive what Jesus had to advance, whether it interfered with their traditions or not. But he had constant labor even with them, though they were, comparatively speaking, devoid of traditions. The vestiges of the traditions of their childhood and early manhood still clung to them, and they were slow to receive the pure truths which he had to communicate.

Many of those who were with him during the early part of his ministry, and who had doubtless rejoiced in the truths which he had at first taught, afterwards left him, because he advanced truths which they could not understand nor receive, as they came in contact with their traditions. These are hard sayings, said they, who can hear them? and from that time many of them went back, and walked no more with him. They had not learned that the things that were highly esteemed among men were an abomination in the sight of God; and that the things that were highly esteemed by God were an abomination in the sight of men; and therefore, had not realized that they were fools in the things of God, and that to be taught they must divest themselves of every

man-formed tradition. So long as the simple and plain first principles were taught by Jesus, they could receive them. These did not shock their traditions; but when Jesus began to advance truths that to them were abstruse and repugnant, because of their traditions, they were ready to yield to the suggestions of the evil one and reject them and all that he had previously taught, and walk no more with him.

The history of "Mormonism," or the gospel of Jesus, since its advent on the earth in these days, is but a repetition of what transpired when Jesus and his disciples were here preaching these same principles. Though mankind have the history of these events to which we have briefly alluded spread before them, and can see, if they would, the cursed effects of clinging to traditions, yet they still persist in following and adhering to them, however contrary they be to both truth and reason. The greatest obstacle in the way of the spread of the gospel of Christ, or "Mormonism" as it is termed, is the traditions of the people. From the day that the angel communicated the gospel unto Joseph Smith until the present, there has never been an untruthful, unscriptural or unreasonable principle connected with this system. Every principle which has been taught by the "Mormon" prophets and apostles, has been abundantly verified by scripture and reason; but they have not agreed with the traditions of the people, and hence, the persecution that has been so unrelentingly waged against them and their believers.

The first principle that Joseph Smith brought to light was that of new revelation, or the direct communication of God with man. Against this the traditions of the people rebelled. Neither scripture nor reason condemned it; but on the contrary, both supplied the most convincing proofs in its favor. Yet, with the majority, the force of tradition outweighed every evidence of scripture and reason, and they rejected the doctrine and its advocate. His history, or the history of the system which he taught, and was the instrument in the hands of God to reveal, may be traced, and it will be found that every principle came more or less in contact with the traditions of the people, and therefore, there has been an unceasing struggle carried on from that day to this between truth and traditions. Many of those who could receive, in these days, the first principles which were taught—as exemplified in the instance of some of the disciples of Jesus—have not divested themselves sufficiently of their traditions to receive the more advanced truths. Traditions conquered, and Satan taking advantage of them, has led them captive. They have ceased to walk any more with those who would receive and bow to truth in preference to traditions.

Jesus was perfectly aware of this difficulty in the human mind; he therefore taught his disciples that, except they should be converted and become as little children, they should not enter into the kingdom of heaven. They were to humble themselves as a little child; and if they humbled themselves as a little child they would be tractable and teachable, and be free from every tradition that would interfere with the development of truth. If mankind would obey these teachings of Jesus they would no longer be found arrayed against "Mormonism." What principle of "Mormonism" is there that they could not receive were they divested of tradition? Even the much mooted doctrine of polygamy, against which their indignation has been continually levelled, would be believed. They would believe it because their traditions would not blind their eyes and prevent them from seeing the strong and irrefragable proofs in favor of its divine authenticity afforded by the Scriptures, neither would they harden their hearts against the influences of the Spirit of the Lord which bears testimony to it.

But the people who have not received "Mormonism," are not the only people who have to contend with these things. The Latter-Day Saints themselves have not progressed as they might have done had they been free from traditions which induce unbelief. Upwards of thirteen years ago the Lord revealed through his prophet principles intimately connected with the restoration of man to His presence. These principles had to be obeyed or man could not receive an exaltation in the celestial kingdom; but were they received gladly, as they should have been? The blindness and unbelief of the people were so great, in consequence of their traditions, though they knew him to be a prophet and legally appointed servant of God, that he could not teach these principles openly. Had he done so, many of them would have sought his life as eagerly as some of those did who obtained an inkling of these things; and they were not appeased until they had shed his blood. Gradually these principles have been unfolded unto the people; but they had to be administered carefully, item by item, here a little and there a little, or they would not receive them.

Years have elapsed since the revelation of these truths and the martyrdom of the man who communicated them; but is the reign of tradition and unbelief ended? No; traditions still harden the heart, and blind the eyes, and operate as an effectual barrier in the way of truth and the progress of man. Men to declare truth and to seek to elevate their fellow-men to-day, must still calculate on opposition, and must still hold themselves in readiness to

be sacrificed at the shrine of false tradition, as a penalty for endeavoring to overthrow its dominion. The prophets of God to-day have many of the same difficulties to contend with that he had who offered his life as a testimony of the truth of his mission. The people have not yet learned the lessons which the experience of the past should have taught them. They have not yet learned that every tradition must be disproved, and that when God speaks and commands, even if it should be contrary to every thing that tradition may make dear, there is no other course but to obey. They are too apt to set up their traditions (which their experience has repeatedly proved to be unreliable) as a standard or criterion. Every thing that agrees with them is readily gulped down—it is all right—but every truth that does not, is viewed with distrust and unbelief.

Mankind will yet learn that they can not, by their wisdom, know God; but that to know him, they will have to strip themselves of the multitudinous notions and opinions which they have imbibed, and come before him humbly, realizing their own lack of knowledge, and submit to be taught by His Spirit and by those to whom he has delegated a portion of his authority on the earth. This they will have to learn before they can make any progress.

Tithing—A Word in Season.

By reference to the extracts published in another column from the correspondence of President Brigham Young, it will be seen that one of the great results which has attended the reformation commenced in the valleys of the mountains, is the increase of tithing and free will offerings paid into the Lord's House. The Saints who enter into the spirit of the reformation with zeal, and seek with all their faith and might to obtain it, that they may be one with their brethren, not only feel prompted to renew their covenants and attend to what may be termed the spiritual affairs of themselves and the kingdom, but are also stirred up to diligence in giving the proper degree of attention to the things known as temporal. They feel the importance of attending strictly to every law that has been given by the Lord to them for their observance; and if they have failed in obeying and fulfilling them, their repentance and desire to reform will be manifested by their stepping forward and complying with their requirements in all things.

The necessity of the strict observance of the law of tithing under all circumstances, is so palpable to every one who believes in the establishment of the kingdom of God on the earth in these days, and who gives the subject any investigation, that it almost seems superfluous to allude to it. But still its importance is not felt at all times, neither is that anxiety manifested in regard to its observance that should be. Many of the Saints have grown slothful on this, as they have on other subjects, and need to be reminded of the duties incumbent on them. The time has arrived when the people of God must arouse themselves from the lethargy which they have permitted to enumb their faculties for some time past, and energetically engage in all the duties of their religion, or they will forfeit all claim to the blessings which are promised. The voices of the servants of God, whom He has placed as watchmen in the midst of His people, are raised in solemn warning unto all who are known by His name to repent and thoroughly reform in all things. And the promise is given that if they will do so in all humility and sincerity, making restitution for all the wrongs they may have committed, every sin shall be forgiven, except that which is unpardonable in this world or the world to come—the shedding of innocent blood, or the sin against the Holy Ghost. This offer of mercy is freely made by the Lord to His people, and if they will avail themselves of it they will receive all that he has promised; but if they do not, and persist in the course they have been pursuing, hardening their hearts to the influences of His Spirit and the appeals of His servants, the day of mercy will not long linger; justice will have its claims, and they will be executed upon the heads of such individuals.

We sincerely trust that the Saints in this country, few and scattered though they be, will seek with all their power to partake of this spirit which is producing so complete a reformation wherever it is felt. It is much needed here; and if the people have any desire to keep pace with their brethren in Zion and be one with them in all things, they will humble themselves with a broken and contrite heart before the Lord, and call upon Him in mighty faith that they may obtain it. There has been too much dilatoriness manifested here, on the part of the Saints, in discharging the obligations resting upon them. They have almost, and in too many instances entirely neglected the law of tithing. Though every Saint ought to be acquainted with its objects, and know that it is only by a strict adherence thereto that Zion can be established and temples and houses of the Lord built, yet the indifference manifested is extraordinary. The neglect of this principle alone, even were it the only one violated, sufficiently betokens to the observing the great necessity there is for a reformation. For, if a people were fully alive to their duties and privileges, they would never neglect to observe a law in which so much is involved; they never would withhold their hand from doing a work upon which the salvation of themselves and their dead depended.

But is that the case, it may be asked, does the salvation of ourselves and our dead, depend upon this principle? The salvation of the Latter-Day Saints and their relatives who have died in ignorance of the pure gospel of Jesus, depends upon the strict observance of every principle and ordinance which the Lord has revealed. Salvation and exaltation can only be attained to by that means; for the Lord does not reveal a principle or a law that is non-essential to salvation. The Lord through His prophets, has said, that His house shall be established in the tops of the mountains in the last days, and that He will there teach His people of His ways; they will go up for this purpose from all nations. In this house the necessary ordinances will be performed to fit them for an eternal residence with Him in the heavens; and He has revealed the law of tithing as one of the means by which this house and other houses shall be reared. Instead of it being viewed, therefore, as something burdensome, if it were received as it should be it would be attended to as one of the greatest of privileges. If the Saints had devoted themselves as zealously to the interests of the kingdom of God and the duties of their religion, as they have to their own private affairs, it would be unnecessary to urge its observance upon them. But this they have not done; and the result has been, a spirit of carelessness, dullness and darkness has crept over them, and they can no longer see, as they formerly did, the necessity of strictly complying with all the laws and requirements of the gospel. The gathering together of the people, the payment of tithing and the practice of the other laws and ordinances which God has revealed, are things that, in their opinion, can be deferred until some future time when they will be better prepared to attend to them.

This course will inevitably bring down condemnation upon the head of those who pursue it, and the Spirit will be withdrawn from them unless they speedily repent. Reflect upon this, ye Saints; if you are not willing to pay your tithing, to gather together with the people of God, to receive and obey every principle and ordinance which He has instituted, you are not willing to keep His commandments, (for He has revealed and commanded these things), and, therefore, you can not partake of the sacrament; you are unworthy of it, as in partaking of that ordinance you witness unto God, the eternal Father, that you are willing to always remember Jesus and keep his commandments which he has given you. No elder would be justified in administering it unto you under such circumstances. And if you can not partake of the sacrament, whose are ye? you can not be Christ's, neither will you be his at his appearing.

Will not the Saints in California take these things into consideration, and manifest by their works that they are one with their brethren in the valleys of Deseret? The coming season will undoubtedly be one of great activity in Zion. Strenuous efforts will be made to push forward the public works, and particularly the temple, with all the rapidity practicable. The Saints in this country can assist greatly in accomplishing this, if they will strictly obey the law of tithing. A united exertion on the part of all will produce results that will surprise those who have not reflected upon the subject, and will lighten the burden and strengthen and bear up the hands of the brethren in Zion. If we would be approved and blessed this must be done.

MAIL STEAMER GOLDEN GATE.—The Mail Steamer Golden Gate, with six hundred passengers, \$1,645,358 in bullion, and the semi-monthly Atlantic mails, left her dock and put to sea about noon on Friday. When off Fort Point the steamer struck a sunken rock, on the larboard side, the jar being perceptibly felt, but not particularly noticed during the excitement. After proceeding on about twenty-five miles out, it was found that she was making water, not sufficient to alarm any one, however, but the Captain thought it best to return and immediately repair damage. She landed her passengers on the dock and departed for Mare Island. The damage proved to be trifling.—She went to sea again on Monday morning.

MURDER OR SUICIDE.—The dead body of a Chinawoman was found on Saturday morning in an alley running out of Dupont street, a neighborhood absolutely reeking with filth and degradation. Her death is attributed to opium, but whether she took it herself or it was administered by another, is not known. It is thought that she was purposely poisoned, as it is a custom among the low Chinese, when one of the women becomes sick and unable to take care of herself, to compel her to commit suicide by taking opium—a practice which has, it is said, in San Francisco obtained to a fearful extent.

THE WIDE WEST.—The Pictorial Wide West for April has been issued, containing a large number of spirited engravings, on a variety of subjects. To those who have never visited the modern El Dorado this paper will prove attractive, as it contains excellent views of the different modes practiced to obtain the shining ore and representations of scenes peculiarly Californian, an idea of which can not be so correctly obtained by the perusal of a letter or a book.

The Mormon Problem Solved.

"We believe the best thing that could be done with Utah, would be to shake off all responsibility concerning it, by abandoning all claims to it as a territorial possession, and let the people take care of themselves, letting them remain on the soil, which might be marked on the maps as a Mormon reservation.—Both as a Territory and as a State it can only bring trouble and disgrace upon the republic. We would not have the Mormons persecuted, but their tenets and practices constitute a dangerous element in our midst, one that had better not be incorporated with the Union and its institutions in any form or degree. Let them have as much land as they need, but place them under such restrictions as we do any other semi-barbarians. Let them understand that land is reserved for them, but that to that reservation they must confine themselves, and that the avenues to American citizenship are closed against them by their own acts, so long as they continue their immoral and disgusting practices."

This is the latest method that we have seen advanced of solving the long-discussed Mormon problem, and is proposed by the N. Y. Commercial Advertiser. The italics are ours.

Strange ideas the writer must have of persecution! To deprive us of our birth-rights and to close every avenue through which we might exercise the rights of freemen, would not be persecution! Truly, as nice a distinction as the non-killing Quaker's, who said he would not hurt the dog that excited his ire, but he would give him a bad name; and immediately raised the cry of "undog," in consequence of which the animal was killed. This writer would not have the Mormons persecuted, but he would have them disfranchised—would deprive them of the rights for the maintenance of which men die cheerfully! How preposterous! Could he not propose a more effective way of solving the Mormon problem? By the withdrawal of another right received from the Deity—the right to live—he could solve it effectually.—As well do this and say "he would not have the Mormons persecuted," as do what he proposes. The spirit that would prompt and carry out the former proposition, would not hesitate long in carrying out the latter. It would only be a question of time and expediency.

His proposal to "let us have as much land as we need," would not be what he would be willing to grant for any length of time, because we will shortly need the whole continent, and in a little while longer the whole earth. There is a vitality about "Mormonism" that defies restriction; it must grow and spread, and it but fulfills its destiny in doing so. "Semi-barbarianism" though it be, there is a fire accompanies it that is unquenchable, and that will never cease to consume and destroy all that opposes its onward progress.

We give this extract to show what shifts men are reduced to in their anxiety to devise plans to head "Mormonism." Men that can write sensibly and logically upon other subjects get completely befogged when they touch upon this all-absorbing subject. There are men for whom no proposition is too wild, impracticable or anti-republican to publish as a means of checking "Mormonism" and the increase of the Mormons, and we should not be surprised if this writer for the N. Y. Commercial Advertiser were one of them.

Extracts from a Letter by the President.

PRESIDENT'S OFFICE, G. S. L. City,
January 31st, 1857.

ELDER GEO. Q. CANNON,

Dear Brother:—Very little of public note has transpired since I last wrote you. The Legislative session terminated here a few days ago. The brethren enjoyed themselves much while they were together. In no other public assembly on the earth, probably was there ever so much harmony, union, despatch and peace.

A Mr. Gerrish, one of our merchants, arrived from the States lately; he left our October and November mails at the upper crossing of the Platte river; among other things we have learned that only part of Marshal Heywood's paper has been paid, and the balance, costs of Judge Drummond's foolish and expensive courts at Fillmore, a year ago, he has written to the departments at Washington, emphatically not to pay! Yet these are the payments of honest jurors and witnesses drawn from their homes during the most inclement season of the year.

Our merchants have bought some of this paper, depending on it to meet their liabilities and thus had their credit injured besides heavy interest running on their protested notes. At the time of writing to Washington, or soon after, Drummond was purchasing some of said paper at Carson at 50c. to the dollar!

We hear little else worth notice from Washington, besides rumors of the appointment of new Judges, Postmaster, Secretary, and perhaps Governor, all these are surmises, based upon the public feeling, or rather the feelings of clerks and officials towards Utah! How little they realize that the destinies of men and nations are in the hands of the Great "I AM!"

The results of the "Reformation," or the labors of the "Home Missionaries" and of the Spirit's work on the people, are manifest and good. You can not well realize the change and improvement among this people by description, a result of the "Reformation"—they do reform and the Spirit and power of God is more abundantly among them; of these things I doubt not you hear from time to time from others. My desire is that you and all associated with you, may realize also a good portion

of the same influences, that the Western Standard may indeed be unfurled and continue to show forth on its broad pages—Truth, unfeigned.

One of the best proofs we have here of the genuine effects of the Reformation, exists in the fact that a great increase of tithing has been paid into the offices here, and some free will offerings; these are evidences, that the Saints here begin to realize that thus they secure greater blessings to themselves; these are now paid promptly and not as formerly reluctantly.

Br. Daniel H. Wells is appointed to the Presidency in place of J. M. Grant, deceased. Br. Heber presided in the Council, and Hosea Stout in the House this Legislature which was held here this winter, by adjournment from Fillmore.

The coping of the Temple wall is finished, and two sides of this wall plastered in the same manner as my houses; and the stone cutters are busy preparing for resuming work on the foundation this spring: a canal for bringing rock from near Little Cottonwood is also being cut, and by the waters from this channel we expect to have a more abundant supply for irrigation.

We have saved the greater portion of our stock by taking it from the Island &c., to about seventy miles farther south.

I purpose visiting the Northern settlements this spring; and I purpose that all the Elders going to Europe or the States this spring will go with hand-carts. I do most firmly believe that this is by far the better way of bringing the honest poor from the East.

Some property has been destroyed here this winter by persons unknown to us, with the intent probably to plunder and rob; this was annoying to me, but I think we shall yet discover the perpetrators.

The Commission of P. Dodson is under cover and addressed to Judge Drummond, and he is gone; and Judge Stiles will not open it; so it will remain unopened and we are without a U. S. Marshal, unless we appoint one *pro tem*. Praying for your continued prosperity, I remain your brother and friend,

BRIGHAM YOUNG.

Legislative.

In the Senate, on the 20th, the Bill which passed the Assembly limiting the aggregate compensation of members of the Legislature hereafter to \$450 and reduced mileage, was passed.

In the Senate, on the 21st, an Act to provide protection of jail in San Bernardino, was referred to Senator from said county.

In the Assembly, on the 21st, an Act was passed which reduces the representation of San Francisco in that body to eight members, giving the ninth representative to the adjoining county of San Mateo. The Senatorial apportionment is left undisturbed.

On the 23rd, the high Court of Impeachment in the case of the People vs. George W. Whitman, late Comptroller of State, convened at 12 o'clock. A discussion arose as to whether the Senate could sit as a Court without the full number of members being present, which resulted in the rejection of an order declaring the Court not in session. Replication filed by the managers for the Assembly was then read.

Mr. Perley, Whitman's counsel, asked for time to examine said replication and to prepare answer thereto. He insisted that the Senate should be fuller represented than at present; that their attendance ought to be insisted upon, and furthermore that the President of the Senate is the only person authorized by the Constitution to sit as presiding officer over a Court of Impeachment.

On the 24th, the Court of Impeachment convened in the Senate Chamber at 12 o'clock. Col. Edwards, of counsel for defence, read rejoinder to replication of Managers, denying the allegations therein stated, re-asserting the insufficiency of the complaint, and asking that the case be dismissed. Witnesses were then called to give evidence in the case, and examined. The trial was still progressing at last advices, witnesses being examined, etc.

In the Assembly, on the 24th, an Act to fix the boundary lines of San Bernardino county, was read three times, rules suspended and passed.

In the Senate, on the 25th, an Act to provide for the erection of a jail in San Bernardino county, was passed.

Assembly Act to abolish the Superior Court of San Francisco, was also passed.

In the Assembly, on the 25th, Senate bill providing that divorce trials shall be decided by a jury and requiring District Attorneys to oppose all applications for a divorce, was passed.

The Latter-Day Saints

Meet every Sunday in this city, at the PAMPHLET HALL, Stockton street, near Jackson, at 11 A. M. and 7 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

AN ECLIPSE.—A partial eclipse of the sun was witnessed in this city on Wednesday.—Darkness was visible through a piece of smoked glass for upwards of an hour. It was first perceptible about 3 past 2 o'clock; but was not so complete an affair as announced. Its greatest obscuration was about one-third.

Truth and liberty is our motto.

